

Early Missions in America

Reprinted from the "Pittsburgh Catholic"

LONG before the Puritans landed at Plymouth in 1620, Catholic missionaries had traversed the country in every direction from Florida to California, from the mouth of the St. Lawrence to the Shores of the Pacific, and from the Gulf of Mexico to Hudson Bay. In many parts of that territory now comprised in the United States, they were the first explorers, the first to preach the Gospel to the Indians, the first to establish missions and mission-schools. "They penetrated Indian towns, lived with the savages, bore unparalleled hardships, ministered to the wretched, instilled the teachings of Christianity into the minds of any who would give them a hearing, and thought no danger or sacrifice great enough to deter them from carrying on their work. The Indian world was their parish." There is no doubt that these self-sacrificing and intrepid missionaries converted thousands of the natives between 1550 and 1750. Franciscans, Dominicans, Jesuits, and other priests, toiled with heroic devotion and fearless energy. Their footprints still remain to tell the courses of their travels and the places where the Cross was first planted. For them sufferings and death had no terrors. In America, as in other lands, "the blood of martyrs was the seed of the Church." The records and statistics that have been preserved are so few in number and so meager in description that it is impossible to estimate the natives converted or to follow the history of the missions, except along very broad and indefinite lines. Before the year 1750, the work of the early missionaries and their mission centers were, in great part, destroyed; conspiracies, rebellions, wars among the Indians; uprisings and attacks of hostile tribes, and the jealous enmity and bigotry of hostile colonists; the massacre of missionaries and Catholic settlers and the dispersion of the survivors, tell the sad story of the ruin of flourishing settlements and the shattered hopes of the Church in North America before the middle of the eighteenth century. No historian had been able to obtain any satisfactory account of the Catholic population within the present territory of the United

States from the earliest Spanish, French, and English settlements, down to the beginning of the nineteenth century, so that no reliable estimate can be made of gains and losses to the Church during that period.

It is supposed that in 1776, at the Declaration of Independence, there were twenty-five thousand Catholics in this country, east of the Mississippi River. In the absence of reliable statistics of Catholic immigration or population, some writers base their estimate of the number of Catholics in 1776, in the territory named, on the muster rolls of patriot soldiers of the Revolution, and the public records of that time, which in New England, Maryland, Pennsylvania, and other parts of the colonies, contained hundreds of names that usually denote Catholics or descendants of Catholics. How many of these were Catholics we do not know; and, in the absence of reliable data, it is impossible to ascertain the Catholic population of the country one hundred and forty-seven years ago, or estimate approximately how many had been gained or lost to the Church in the preceding one hundred years. Many of the immigrants from Ireland bore names that usually denote Catholics, but the majority of the immigrants were Protestants and strongly anti-Catholic. From the time that the Government of the United States began the decennial census and recorded the composition and characteristics of population, and from the time a center of missionary authority and endeavor was organized in Baltimore, the historian and statistician have had some sources and data, though vague, to aid in computing the number of Catholics and the increase of the Church in this country.

Between 1650 and 1750, there was no great immigration into the American colonies. The population of New England, at the time of the Revolution, was said to have been produced chiefly from an original immigration of about twenty thousand persons who arrived before 1640. Benjamin Franklin stated that in 1751 the total population of the colonies was one million, which had come from an immigration of less than eighty thousand. Prescott F. Hall, in his history of immigration, says: "In the thirteen original States, the pioneers were practically all British. Irish, Dutch and German, with a few French, Portuguese

and Swedes. The Germans were Protestants from the Palatinate, and were generally scattered, having colonized in New York, Pennsylvania, Maryland and Virginia. The Swedes settled along the Delaware river. The French were Huguenots driven from home by Louis XIV. The Irish were descendants of Cromwell's army and came from the North of Ireland." Emerson David Fite, in his *History of the United States*, says: "Nearly all of these immigrants were Protestants, poor in this world's goods, fleeing the wars, persecutions and untoward conditions of Europe." While allowance must be made for prejudice and lack of knowledge of the religion of immigrants in the statements of Mr. Prescott and Mr. Fite, and other writers, there is no doubt that a large majority of the immigrants to the colonies before 1750 were Protestants.

In 1776 there were twenty-six priests and about the same number of congregations and small churches or chapels, where Mass was celebrated at least once or twice a month. There were also at least one hundred smaller missions or stations without chapels which were visited by a priest, some once in three, some once in six months. A writer in the *North American Review*, January, 1876, tells us that one hundred years before, "the rites of the Church were publicly celebrated nowhere (in the colonies) but in Philadelphia." There were at least fifteen hundred Protestant congregations and ministers at the beginning of the Revolution and the Congregationalists were the most numerous and influential body. During the colonial period, hatred and intolerance of Catholics and their Faith was the prevailing custom and, except in Pennsylvania, quite according to law. In most of the colonies penal laws held sway. Catholic immigration was prohibited. The Catholic was an outlaw, the priest a felon. For one hundred years and more bigotry and persecution had hindered Catholic colonization and stifled the growth of the Church in nearly all the colonies. That the great majority of Catholics who were in the country in 1776 came forward among the first and most ardent supporters of the cause of independence is a remarkable fact, when we consider that intense hatred of "popery" was one of the chief causes, if not the chief cause, that led to the revolt against the power of England.

By the Quebec Act in 1774, the British Parliament extended the Province of Quebec to the Ohio and Mississippi rivers and northward to Hudson's Bay. Religious freedom was also guaranteed to Catholics as well as to others in the Province. Colonial bigots feared that the same tolerance would be extended to their fellow citizens, and the cry of "no popery" was raised with greater zeal and violence than before.

When the fight for liberty and independence began, the despised and persecuted followers of the ancient Faith forgave all past grievances and wrongs, stood heart and hand with their fellow patriots in the struggle for national self-determination, and were not surpassed by any other class of patriots in readiness to make sacrifices, or in providing men and money, for the cause of American freedom.

Most of those who took up arms in favor of England were English or Scotch. They were at least sixty per cent of the population of the colonies, but they furnished only twenty-five per cent of Washington's army, a large part of which was Irish. Mr. M. J. O'Brien's admirable book, "A Hidden Phase of American History," gives a list of over twelve thousand officers and men bearing distinctively Irish names, found on the muster rolls, and shows that at least thirty-eight per cent of the American forces were Irish, Protestants or Catholics.

When the Constitution was adopted September 17, 1787, by the Constitutional Convention, and ratified by the vote of the ninth state June 21, 1788, its sixth article declared: "No religious test shall ever be required as a qualification to any office or public trust under the United States." Catholics realized that this was not a clear and explicit guarantee of civil and religious freedom. A memorial was drafted by Very Rev. John Carroll and other prominent citizens, which, through the influence of General Washington, resulted in the adoption of the first amendment which begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This amendment guaranteed religious freedom on the part of the General Government. It did not extinguish the spirit of intolerance, or raise an insuperable barrier against injustice and anti-Catholic legislation in the several States.

The first census was taken by the United States Government in 1790, and gave a total population of 2,929,214. Including Florida, the total white population between the Atlantic ocean and Mississippi river was about 4,000,000. Catholics were supposed by Bishop Carroll and other Catholic leaders to be about thirty thousand, or one in one hundred thirty of the population; sixteen thousand in Maryland, seven thousand in Pennsylvania, three thousand in the regions of Detroit and Vincennes, twenty-five hundred in Illinois, and in other parts of the country not more than fifteen hundred. Rev. James Fitten, in his history of the Church in New England, says that at the end of the Revolution the Catholic population of Boston consisted of "a few Frenchmen and Spaniards and about thirty Irishmen." "There were not a hundred Catholics in all New England." The Catholic population in and around New York City was about one hundred. Father Farmer, S.J., states that when he went, in 1783, from Philadelphia to celebrate Mass in New York, he found thirty-eight communicants, three of whom were Germans.

In the beginning of the nineteenth century, the number of Catholics was increasing by immigration from Ireland and Germany. The Church was gaining strength also by the addition of priests year after year. In view of this steady progress, Baltimore was raised in 1808 to the rank of a Metropolis See, and Bishop Carroll was made Archbishop, with four suffragan bishoprics; Bardstown, Boston, New York and Philadelphia. At that time there were about seventy priests and eighty churches in the United States with a Catholic population of probably one hundred and twenty thousand.

That Catholics were few in the United States one hundred and twenty-five years ago, and that most of them were widely scattered and exposed to loss of faith by isolation, absence of priests, mixed marriages, deprivation of the Holy Sacrifice of the Mass, the Sacraments, religious instruction, and other spiritual supports and safeguards, and that some did gradually become indifferent to the truths and duties of their religion, or ashamed of a Church for which they heard only words of hatred, scorn, and vilification, and that their descendants were lost to the Church, is beyond dispute. The losses were by hun-

dreds rather than by thousands. No body of Christians were ever more faithful, under similar conditions, than our pioneer Catholics of the eighteenth and early nineteenth century. In the vast territory now included in the United States, only a very small number of places had priests and organized congregations or missions where services were held even once or twice a month, before 1800; and it was during the last one hundred or one hundred and twenty-five years that we have had any church records or government statistics to aid in reckoning the growth of the Catholic population by natural increase of families and immigration. Some of us have heard our parents or grandparents tell that in their memory there was not one Catholic family in counties or towns that are now centers of large Catholic populations. The generation of pioneer priests that were passing to their reward fifty years ago could remember the first family, or the first little group of Catholics, that settled in extensive regions, that now have many churches and large congregations. It is easy to count the organized Catholic congregations that were in existence in the United States when Bishop John Carroll was consecrated, August 15, 1790; not more than forty churches and about thirty-four priests. At that time large Protestant communities existed and had ministers and Churches in nearly all parts of the country; an evidence that the Catholic population was very small one hundred and twenty-five years ago, and that those who were here, did not fall away by thousands, but bravely fought the good fight, kept the faith, cleared the ground, and laid deep foundations on which thousands of churches and other religious institutions have been built during the past one hundred years.

The Ruthenians

W. L. SCOTT K.C. (C.S.C.)

Reprinted from the Toronto "Catholic Extension"

THE Ruthenian is the last of the seven Greek or Byzantine Uniate bodies and the largest of the Eastern Catholic rites. They number about 4,500,000, chiefly in Galicia (West Ukraine), formerly a province of Austria, but now under the dominion of Poland. They were converted from paganism in 988, under their King, St. Vladimir, and adopted the Greek Rite, at a time when Constantinople was still united to Rome. Notwithstanding the Great Schism, in 1053, when Constantinople fell away, they remained Catholic for another hundred years, but became schismatic about the middle of the twelfth century. In 1595 their whole Church, with the Metropolitan of Kiev at its head, again became Catholic, with the exception of two dioceses—Lemberg and Przemyśl, which remained in schism until 1720. As portions of the Ukraine were from time to time annexed to Russia, the people were forced into the Russian Church, but in Galicia, whence the great bulk of those now in Canada came, they all remained Catholic. It is of these Catholic Ruthenians or Ukrainians that I propose to speak. My remarks are not intended to apply to persons of Ukrainian nationality who belong to the Orthodox Church.

The Ruthenians are of much greater interest to Canadians than any other of the Eastern Catholic bodies, because they are immensely more numerous in Canada than all others taken together. There are about 300,000 in Canada. The great majority are settled on farms in Alberta, Saskatchewan and Manitoba, but some are distributed throughout the other provinces. About 10,000 live in Ontario. Ruthenian churches are to be found in most Canadian cities and in many of the towns. The Ruthenians have their own Bishop, his Lordship Bishop Budka, who resides at Winnipeg. They are by nationality Ukrainians, and prefer that name. "Ruthenian" refers more particularly to their Rite. They are sometimes (quite incorrectly) called Galicians, because of their original domicile. The liturgy is that of St. John Chrysostom, as

it was translated into Slavonic in the ninth century, by Saints Cyril and Methodius, the apostles of the Slavs.

POSITION OF THE RUTHENIANS

Every Catholic should make a point of thoroughly understanding the position of the Ruthenians. For the purpose of emphasizing this very important matter, let me repeat that they are Catholics precisely as we are, though of a different rite. They are, therefore, our fellow-Catholics. Their churches are Catholic churches, just as much as ours are. The Blessed Sacrament is there, just as it is in other Catholic churches. And this, of course, is also true of the churches of the Melchites, of the Maronites, and of every other Eastern Catholic body.

PROTESTANT PROPAGANDA

Various Protestant bodies are making great efforts to separate the Ruthenians from the Catholic Church. I am assured that some of them go so far as to hold services so conducted in ceremony, in music and in vestments, as to simulate the Mass and Vespers of the Ruthenian Rite. It is difficult to imagine how those responsible can justify the resort to such methods. Another method employed is literary propaganda. Bishop Budka publishes a paper, printed in the Ukrainian language, which he considers indispensable to enable him to keep in touch with his scattered flock. He has great difficulty in financing it and it is often, through lack of funds, on the verge of suspending publication. But certain Protestant bodies and the Socialists, among them, publish no less than seven papers in the Ukrainian language, all hostile to the Catholic Church. Some of these have few, if any, paid subscribers, and are distributed free and circulated very widely, as are also great quantities of anti-Catholic books and pamphlets, in Ukrainian, including such vile and lying works as *Maria Monk* and *Barbara Ubryck*. The Ukrainians are fond of reading, have few books in their own language and are quite unaccustomed to anti-Catholic propaganda, so that the literature is having its effect. To meet this wholesale free distribution of hostile literature, the Catholics are doing little or nothing. Bishop Budka's paper has received a certain amount of help from various sources, but never to an extent sufficient to per-

mit of its free distribution. Beyond that, no real attempt has been made to deal with the situation. Quite lately, the Redemptorist Fathers have organized, at Yorkton, a Ukrainian Catholic Truth Society and established a printing press, and much may be hoped from this, but no credit is due to Canadian Catholics. The necessary funds were obtained in Belgium.

In addition to the activities just referred to, large sums are being spent by the various Protestant bodies, in the erection and maintenance among the Ukrainians of churches, schools, community halls, hospitals and children's homes. The providing of such institutions is a great philanthropic work and the hospitals, in particular, do a vast amount of material good, for which those responsible are entitled to full credit. But, when they are erected and maintained by Protestant churches for the benefit of Catholics, one may be pardoned for suspecting an ulterior motive. It appears from their published reports, that in 1921, the last year for which figures are available, the Presbyterians expended over ninety-four thousand dollars and the Methodists about thirty thousand, on work among the Ukrainians, to mention only two of the denominations engaged. The Presbyterians have been carrying on operations for the past twenty years. The Methodists entered the field more recently. The Presbyterians have established seven hospitals and the Methodists three, at an approximate aggregate cost of \$149,000 in the case of the former and \$110,000 in that of the latter. Last year, in eight of these hospitals (excluding two recently erected, for which there are no figures available), 4,364 patients were treated.

Here again the Catholics are hopelessly behind. For some years past, the Catholic Church Extension Society has been making very great efforts to obtain funds to enable it to meet the Protestant propaganda, but the results have been most discouraging. In 1921 all that the Society was able to expend was \$22,000, or about one-sixth of the combined expenditure of two of the Protestant bodies. This money was devoted chiefly to the erection of churches. No hospitals have been built. Two or three years ago an attempt to raise \$20,000 to

erect a Catholic hospital, at an important strategic point in a Ukrainian district, failed signally.

Bishop Budka's greatest need is more priests. For his 300,000 people, scattered over the country from coast to coast, he has only forty. There are difficulties in the way of obtaining men from Europe and it is, moreover, desirable that future priests should, as far as possible, be native Canadians. In order to solve this difficulty, the Redemptorists of the Ruthenian Rite have lately established at Yorkton, with funds collected chiefly in Belgium, a juniorate and novitiate for those intending to enter their Order; and a distinctively Ukrainian congregation, the Basilican Fathers, with funds collected locally, have established similar institutions for their Order, at Mundare, Alberta. But although these mark a splendid advance, they do not provide for the training of a secular priesthood, or for higher Catholic education for laymen. The Ukrainians ardently desire education and the Protestants are educating numbers of them free, in non-Catholic institutions. In order to meet these needs, the Catholic Church Extension Society established, about five years ago, at Yorkton, at an initial cost of \$150,000, St. Joseph's Ukrainian Greek Catholic Diocesan College, and this is now actually in operation, in charge of the Christian Brothers, who are giving their services gratis. The bulk of the money was secured on a loan, over \$100,000 of which is still unpaid. It is expected that the institution will eventually be self-supporting, but in the four years since it was opened, it has accumulated a debt of \$11,000. A personal appeal which the Society recently made to sixty reputedly wealthy Catholics, to assist in paying off this debt, met with a poor response. Similar colleges are urgently needed for Manitoba and Alberta, but there is no present prospect of the Society's being able to secure the necessary funds. It might be thought that the Ukrainians were sufficiently numerous to support their own institutions. They are, however, poor and scattered, and ecclesiastically disorganized, and coming as they do from a country where churches, hospitals and schools were supported by the State, they are unaccustomed to providing for them out of their own funds.

RESULTS OF PROPAGANDA

I gather from their published reports that the efforts of the Protestants to make converts of the Ukrainians have not been meeting with unqualified success, in so far as making real Protestants of them is concerned. I learn from other sources that, although there are many Ukrainian Protestant clergymen (men who were taken as boys and educated for the ministry), they have extremely few followers. There is not, I am assured, in all Canada, one single congregation of Protestant Ukrainians large enough to support a pastor. Nevertheless, these efforts are undoubtedly resulting in enormous losses to the Catholic Church. A considerable number of those who have fallen away have become Orthodox, but the great majority do not belong to any religious denomination. Such being the case, I would urge our Protestant friends who are engaged in this work, to consider whether they are acting wisely in seeking to destroy the faith of these people in the Catholic Religion. It may be questioned whether it is ever practicable to make good Protestants out of Catholics. Experience shows that while their Catholic faith may be destroyed, another belief cannot usually be substituted for it. The result usually is that they become indifferent to religion, if not actually atheistic. This is certainly so in the case of the Ukrainians. Moreover, the best guarantee against the spread of Bolshevism among them is the preservation of their traditional belief.

In endeavoring to Protestantize the Ukrainians, the Protestant churches are, however, acting strictly according to form, and in so far as they confine themselves to fair methods, they are not open to much criticism. On the contrary, they show that they have the courage of their convictions, and the way in which they are sparing neither time nor money on a work which they consider (however mistakenly, as we must think) to be a worthy one, cannot but excite our admiration. But what must be thought of the Catholics of Canada who, holding the beliefs that they do, are making so little effort to meet this propaganda. Are they content to let the battle go by default? If the Ukrainians could be tided over the transition period and Canadianized under Catholic aus-

pices, the battle would be won. But already there has been an enormous loss. The Protestant campaign, aided by the unsettling effect of transplanting in a new environment and by the scarcity of priests, has already, it is said, caused the loss of one-fifth of their number. They are naturally a devout people and are sincerely attached to their religion. But they need help if the coming generations of them are to be preserved in the faith. They are industrious and thrifty and have large families. It is said that their birth-rate stands to the birth-rate of English-speaking Canadians in the ratio of four to one. The French-Canadians, whom in that regard they resemble, have grown in a century and a half from 75,000 to 3,400,000. At the same rate there will, in another century and a half, be a Ruthenian population of 13,600,000. Will these Canadians of the future be Catholics? If they are not, we Canadian Catholics of today will be chiefly to blame. How can we justify ourselves when we are called to our last account?

UNWISE SUGGESTIONS

Some suggest that the best way to deal with the situation would be to abolish the Ruthenian bishopric and place the Ruthenians under the Latin Bishops. It is difficult to imagine what good it is thought would result from following this course. On the other hand, apart from the injustice involved, no more certain means could be devised of assisting those who are trying to rob the Ruthenians of their faith. Others go further and say that the Ruthenians should adopt the Latin Rite. The impossibility of carrying out this suggestion must be apparent from a perusal of this paper. Assuredly, if they are to be saved to the Catholic Church, it can only be through their own Rite. Incredible as it may seem, there are Catholics who say that the Ruthenians are "not worth saving." Perhaps such people are not worth answering. Or an all-sufficient answer would be that the Ruthenians have immortal souls. Moreover, no one who has come into sympathetic contact with them or who has had experience of the intelligence and industry displayed by the children in the schools will endorse so foolish and unjust a statement. But apart from that, why shut our eyes

to obvious facts? The Ruthenians are here to stay and they constitute an element in our population the importance of which will be constantly increasing. Are they to be our friends or our enemies? That is the question that demands an answer, and any consideration as to whether or not they are "worth saving" is quite beside the mark.

There is another important consideration. There are about 30,000,000 or 35,000,000 Ukrainians in Russia, whose ancestors were once Catholics, but were forced into the State Church by the Russian Government. They dislike that Church and, were conditions more settled, would be ripe for conversion to Catholicity. Our treatment of the Canadian Ukrainians cannot but exert an important influence on the attitude of all these millions of their fellow-countrymen towards the Catholic Church.

LATIN AND RUTHENIAN

Owing to the fact that they have for centuries been held in political subjection by the Latin Poles, the Ruthenians are inclined to distrust all Latin Catholics. To many of them, every Latin Catholic is a Pole, one of their hereditary enemies. Moreover, they are in constant fear of being Latinized. On the other hand, because of differences in rite imperfectly understood, Canadian Catholics are apt to look askance at Catholic Ruthenians. There is no real basis on either side for these feelings, but with such a beginning a dangerous cleavage might easily develop. Every Catholic of either rite must feel it his bounden duty to do all in his power to prevent any such calamity, so disastrous to the cause of religion. Let us meet each other much more than half way and make the very most of our common Catholicism. Let us Latins, in particular, who are so much more numerous, and so much better off, do all that we can to assist Bishop Budka and his people and thus deserve and win their respect and regard.

A Reply to the "World's Work"

Reprinted from the Shreveport "Times," March 27, 1924

THE March number of the *World's Work* contains an article by Gino Speranza which, in my judgment, reflects very severely upon a large portion of the population of Louisiana, and I have conceived it my duty to answer the criticisms in this article.

I am enclosing a copy of my letter to the *World's Work* with the request that you publish same should you so desire.

T. H. HARRIS,

State Supt. of Public Education.

[Since the appearance of this letter in the Shreveport *Times*, from which it was here taken, it has been published also in the *World's Work*.—Ed. CATHOLIC MIND.]

March 24, 1924.

Editor of the *World's Work*,
Garden City, New York.

Dear Sir:

In the March number of the *World's Work*, there appears an article under the caption, "The Immigration Peril, the National Issue of the American Public School," by Gino Speranza, which by positive statements, or by inference, does the State of Louisiana a grave injustice, and I wish to enter a solemn protest against the false impressions which this article seeks to make concerning a third or more of Louisiana's population. And I must express surprise that a magazine of the high character and conservatism of the *World's Work* should have published and widely distributed so serious a reflection upon several hundred thousand citizens of this commonwealth without an earnest attempt to verify the damaging statements and the more damaging inferences drawn from them.

Mr. Speranza knew that there is a large element of French in our population and that our illiteracy rate is high, and he evidently visited Louisiana already convinced that here he would find a strong illustration of his

theory that French Catholic ideals and Anglo-Saxon Protestant ideals are antagonistic, and that the former can never become Americanized. Apparently he looked only for such facts as would confirm his theory and rejected the great mass of proofs available on every hand to the effect that both Protestants and Catholics in Louisiana are thoroughly loyal to the national and State institutions, both make, respect, and obey the laws, and both cherish, support, and patronize the public schools. It would have been easy to establish these facts—it is difficult to understand how Mr. Speranza could have spent a week in the State without sensing them.

Our illiteracy is 21.9 per cent, as the article states. But we should not be twitted with that fact. Only one other State in the Union (South Carolina) is even approaching us in the rate at which we are wiping out illiteracy. And isn't that the important thing? No matter how grievously we may have erred in the past, if we are now educating the children, would it not be more generous to commend our present successful efforts rather than blazon to the world our past shortcomings?

Here in Louisiana we feel no pride in our high rate of illiteracy, but that it should be high is perfectly natural, and reflects no discredit upon the commonwealth. The early French and Spanish settlers in Louisiana looked to the Church for the education of their children. They could not have done otherwise, for the countries from which they came expected the church to take the lead in the matter of providing schools for the children. The Catholic Church in Louisiana responded to this demand to the extent of its resources, but it lacked funds and teachers to enable it to reach even a majority of the children with schooling, with the result that many thousands lacked the opportunity to attend schools. This fact accounts for the high rate of illiteracy in the Catholic parishes.

In the second place, the negro was a slave until 1865, and up to that date there had been no thought of educating him. To have expected public sentiment immediately to demand school facilities for the negro population would have been preposterous. The demand for negro schools came slowly, as any thoughtful person would know was bound to be the case, and so the most of the older negroes

are illiterate. These two elements account for the most of our illiteracy. We should be commended that the rate is not higher, instead of being criticized for our failure to lower it.

It should be understood, also, that illiteracy and ignorance are not by any means synonymous terms. All of us have known well educated men who were remarkably ignorant, and I know many illiterates in Louisiana who possess much wisdom. As a matter of fact, the great majority of our illiterates are going about the discharge of their duties efficiently, and they are loyally supporting the institutions of the State and nation. I am not defending illiteracy, for it is agreed that schools are a nation's best investment, and that they should reach all children, but I do say emphatically that our illiterates have learned by association with their fellows to be good citizens, and that they constitute no menace whatever in Louisiana.

No doubt the readers of Mr. Speranza's article reached the conclusion that the French Catholics in Louisiana are sending their children to Catholic schools, and that they are bitterly antagonistic to the public schools. Readers unacquainted with conditions in our State could have reached no other conclusion. But such are not the facts.

The public schools enrolled last session 400,000 children, and the Catholic private schools enrolled 39,294. There are a few Catholic elementary and secondary schools in New Orleans and the other Catholic parishes, but these schools reach only a small per cent of the children from Catholic homes. The great majority of the Catholic children are in the public schools, and the Catholic parishes are supporting the public schools with as much enthusiasm and as liberally with their taxes as the Protestant parishes. It should be stated, further, that the Catholic private schools as a rule use the same course of study and the same text-books that are prescribed for the public schools, that they welcome and invite State inspection and attempt in all other respects to meet the standards outlined by the State. These private Catholic schools are maintained for one of the two reasons that account for a few Protestant private schools, namely, certain families wish their children given religious instruction, or the public school facilities are insufficient to care

for all the children. And why should not Catholics and Protestants educate their children in religious schools if they wish? Is there anything in religious instruction that tends to develop boys and girls into bad men and women? We don't think so in Louisiana. The most enthusiastic advocates of public education (and I am of that number) welcome the religious schools, both Catholic and Protestant, and wish them Godspeed, for we believe that they help to perpetuate spiritual principles that are essential to the preservation of American ideals and institutions.

Mr. Speranza describes the "little drafty shack" on the edge of the marsh with the evident purpose of creating the impression that this isolated one-teacher school represented public school effort in that Catholic parish. I regret that he failed to name the parish in which this school is located. Was it St. Martin? (He refers to this parish in his article.) If it was, it does seem that common justice to the good people of that parish would have prompted him to refer to the fact that the school board has but recently spent \$300,000 on school buildings, and in addition, the people about the time of the gentleman's visit voted a parish-wide special school tax of five mills on the assessment for use in maintaining the schools. If he was describing that school in St. Martin, why did he fail to mention Cecilia, another country school in St. Martin? He could have pointed out that the Cecilia school is housed in a modern brick building, uses a half-dozen motor trucks to bring in 150 or 200 country children, employs a faculty of a dozen teachers, and offers high school instruction of a superior quality.

A reading of Mr. Speranza's article indicates that he visited Lafourche parish. Was his little school in Lafourche? If it was, it does seem that he would have been moved to commend the good "Cajans," as he calls them, of Lafourche for making provision for the numerous fine brick schoolhouses which he must have seen on both banks of Bayou Lafourche, as he traveled through the parish, and for the staffs of excellent teachers found in all of these schools. Why did he fail to mention Raceland with its ideal plant, several hundred children, and faculty of college and normal graduates? Raceland is a country school and much more typical of public school effort than

the "drafty shack" described. And the same could be said of practically every other school in the parish. The putting forward of the "drafty shack" as the measure of public school effort, no matter where the school is located, is little short of an insult to the people of south Louisiana, who are responding to the demands of public education as enthusiastically and generously as any people to be found in this or any other State.

The statement, or insinuation, that the Catholics of south Louisiana are opposed to the public schools is refuted by the facts. They are investing their taxes freely and cheerfully in the public schools, and they are making no attempt to control the schools for religious purposes. In half the Catholic parishes the parish superintendents are Protestants, and at least half the teachers in all the French Catholic parishes are Anglo-Saxon Protestants.

The article would leave the impression that the Catholic Church is antagonistic to the public schools. I am not a Catholic, and am not familiar, therefore, with the teachings of the Catholic Church. I am prepared to say, however, that it is not at all unusual for a Catholic priest and myself to speak from the same platform in the interest of a public school tax, or to the same graduating class of a public high school. This does not indicate a deep-seated hatred for public education.

Mr. Speranza cannot successfully use the French Catholics of Louisiana to establish his theory that two different races cannot join hands in establishing and maintaining a government in harmony with American ideals. The English Protestants and the French Catholics of Louisiana have lived together long enough to know one another, and out of this knowledge have come mutual respect, hearty co-operation, common purpose, and loyal support of all those ideals that perpetuate and advance the American form of government and civilization.

The article in question is a cruel, unjust reflection upon several hundred thousand highly meritorious people in Louisiana who are contributing their full share to the progress of the State and who are as thoroughly American as any people to be found anywhere in this country.

T. H. HARRIS,

Archbishop Cieplak's Story

Reprinted from the London "Universe"

THE Archbishop's own account of his treatment by the Soviet authorities, as given by the *Daily Mail* correspondent, is as follows:

"I have been imprisoned for sixteen months. After being sentenced to death with my brother priests last April, I was confined with them in Lubianka Prison awaiting execution. Each of us was in solitary confinement.

"I spent weeks in fasting and prayer.

"One day I was taken from my cell to another prison, where I was confined in a small room with 26 prisoners. There I was permitted to receive newspapers and an occasional message.

"One day one of the guards saw me talking with another prisoner, a professor. The next day the professor was taken from his cell and he disappeared. After this other prisoners were afraid to speak to me, and I was afraid to speak to them because I feared they would also disappear.

"All this time I did not know my sentence had been commuted to imprisonment. I felt sure I was to be executed, and I thought each day was my last.

"I received the regular prison rations, which consist of a pound of black bread daily, supplemented by hot water three times a day, some thin soup for dinner, and a bowl of porridge for supper.

"During most of my internment I was kept in solitary confinement. Half an hour each day I was permitted to walk in the prison courtyard.

"Three weeks ago I was taken back to Lubianka Prison. There I was isolated. No messages or newspapers were permitted. I thought the end was near.

"Last Wednesday two armed soldiers came to my cell and ordered me to follow them. To my surprise, we left the buildings and entered a closed motor car. We arrived at the railway station, when my guards ordered me into a third-class compartment.

"I did not know where we were. I thought we were on the way to a provincial prison. My guards shared their ration of black bread with me.

"In the morning the train stopped and I was ordered out. I stood awaiting my guards and an official approached, asking what baggage I was bringing into Latvia.

"Only then I realized that I was free.

"One soldier returned and handed me a slip of paper announcing my expulsion from Russia and bearing the Latvian visa. I had no money and no food, but a young Latvian, hearing of my plight, brought me food and a ticket to Riga."

When Mgr. Cieplak had washed and refreshed himself on his arrival at Riga, his first act was to celebrate a Mass of thanksgiving for his freedom.

The Riga correspondent of the *Daily Mail* sends his paper a graphic description of the Archbishop's arrival and of his sufferings. The *Mail* correspondent writes:

"An aged man with a long flowing beard and snow-white hair which hung to his shoulders, hatless and coatless and clad in torn and dirty vestments of a priest, knocked on the door of the house of the priests of Alexiaeff Roman Catholic Church here early on Friday morning. Bishop Transuns opened the door and waited for the visitor to speak. The wanderer shook his head. 'Even my pupil does not recognize me,' he said.

"Archbishop Cieplak!" exclaimed the Latvian bishop, and they embraced.

"When asked if he had felt extremely hungry in prison, he replied, 'No, I am used to fasting.'

"In the newspapers, the Archbishop said, he occasionally saw his name mentioned. This cheered him, for in his long periods of solitary confinement he grew afraid that his companions and himself had been forgotten.

"He does not know where his brother priests are imprisoned. He has not seen them since the trial last April. He does not know whether they are alive or dead.

"Frequently his gaolers asked him if he would sign a confession—similar to that signed by the Patriarch Tikhon—stating that he had been guilty of counter-revolutionary activities, and swearing his allegiance to the atheistic-communist Government of Russia. He always refused, although he knew that his signature would mean his freedom."